Treatment for Anger

By: **Arif Billah Hazrat-e-Aqdas Maulana Shah Hakeem Muhammad Akhtar Sahab** دامت برکاتہم

Publisher: **Kutub Khana Mazahri, Gulshan-e-Iqbal 2, Karachi (Pakistan) Tel: 4992176**

Table of Contents

Introduction

This lecture, "Treatment for Anger", is a collection of three lectures of Hadhrat Moulana Hakeem Muhammed Akhtar Sahib Damat Barakatuhum. The first lecture was delivered on the 29th of Shawwal, 1407, coinciding with the 29 June 1987, Friday, at 11 am in Masjid Ashraf, Khanqah Imdadia Ashrafiyyah, Gulshan Iqbal, Karachi.

The second lecture was delivered at Dera Gazi Khan on the 9th Jamadus Thani 1408, coinciding with 29 January 1988 when he was on a journey with Hadhrat Aqdas Moulana Shah Abrarul Haq Sahib Damat Barakatuhum to Lahore, Faizalabad, Rawalpindi, Dera Gazi Khan, Multan and Peshawer.

The third lecture on the same topic, again, was delivered at Musjid Ashraf, Khanqah Imdadia Ashrafiyyah on 30th Ramadan 1408, coinciding with 19th May 1988, Tuesday, after Fajr. All three lectures have been collected in one book. It is really a very unusually benefiting topic and a most valuable prescription of the treatment of the illness of anger. This booklet was initially published in Urdu, but for the benefit of English readers, it has been translated. May Allah Ta'ala bless it with acceptance. Amin.

Quranic verse concerning anger Allah Ta'ala has explained three qualities of his special servants in this verse:-

1) Those who swallow their anger,
2) They forgive the mistakes of Our Servants,
3) They not only forgive, but do an act of kindness upon them, and Allah loves such people.

Anger is not a bad thing, but to use it in a wrong place is bad. If anger is annihilated, then how will one make jihad with the kuffar? Therefore, use anger in the right place, eg. in jihad against the kuffar. When at such a time, someone comes and says, "I humbly present myself in front of you," it will be forbidden to treat him with humility, but rather say, "Is there anyone to confront me?" However, when anger is concerning oneself, then the following verse will apply to him, "Men of Allah are those who swallow their anger and control themselves."

Many times, people request for some prayers whereby evil thoughts, inspirations and feelings do not occur to them, as the Urdu saying goes - "The flute must not remain, nor the flautist." This is childishness. Actually, perfection and intelligence is to trample the evil inspirations, not to act upon them, just for the pleasure of Allah. Anyone who goes through a lot of difficulties and suffering for your sake, will you not think him to be your very best friend? Therefore, one has to escape from or overpower these demands, for if you cannot do this, then it is proof enough that you do not want to go through difficulties for the sake of Allah. How then can this be a claim of love? One of the rights of love is that one goes through all difficulties for the pleasure of the beloved. Therefore, these demands and urges must remain, otherwise how will one fulfil his wife's rights in a permitted manner, which means not using one's urges in the wrong manner. Moulana Thanwi Rahmatullahi Alai used to say that the intention is not to destroy bad habits, but to channelize them in the correct direction. For example, someone has anger in him which is a bad habit. Before his reformation he used it for himself, i.e if someone told him something unbecoming, or he was harmed by someone, he immediately lost control and let out his anger. But after he reformed, the direction of his anger changed. Now he gets angry on witnessing the disobedience of Allah and his enmity is now directed towards the enemies of Allah.

Reforming the Nafs

If after reformation, the 'SELF' (nafs) encourages towards sin, then he lets out his anger on it, saying he will not allow it to sin! So anger is there, but its direction is now changed, which is praiseworthy and a commendable action.

Now, what is the meaning of "Kazm" and for what was is it used by the Arabs? The Quran has been revealed in the Arabic language. Allamah Aloosi As Sayyid Mahmood, the Mufti of Baghdad has explained this in his commentary, Roohul Ma'ani, that "Kazm" means to fasten a string around the mouth of a water bag which is filled to the brim. Thus Allah Ta'ala states that when anger surges up in you, before you begin to talk vulgarly, swear and speak anything harmful, immediately tie your mouth up with the string of "Kazm".

Now, let us see what is the difference of "Ghaiz" and "Ghadhab". Sometimes, the workers in the office speak amongst themselves that "today the boss is fuming with

rage, perhaps he had a fight with his wife." Allamah Aloosi Rahmatullahi alaih has explained that the meaning of "Ghaiz" is that when one is angered, he controls himself and holds back his frustration. In "Ghadhab" , one intends to take revenge. "Ghaiz" can be used only for the creation and not for the Creator (Allah) while "Ghadhab" can be used for both, the creation and the Creator. Allamah Aloosi Rahmatullahi alaih has explained four ahadeeth concerning this verse for only the one on whom the Quran was revealed can explain the commentary of the above verse. Ahadith Concerning Anger.

The first hadith is, "One who controls his anger inspite of having strength to enforce it, Allah will fill his heart with Iman and peace."

This means that a person has full strength to enforce his anger and there is no obstacle preventing him from doing so, yet he swallows his anger and forgives the person only out of the fear of Allah. Allah will then bless such a person with the above reward. What a great reward for controlling one's anger! The elders have explained that one who swallows the bitter sip of anger which means that he controls it, Allah will change all that anger into noor. Together with this, another commentary is given: That anger which takes place for Allah or for the affairs of Deen is an exceptional type of anger, as Rasulullah Sallallahu alaihi wasallam also got angry when witnessing the disobedience towards Allah. His blessed face would turn red as if pomegranate juice had been sprinkled on it. Therefore, one should get angry on the disobedience of Allah. The second hadith is: "One who controlled his anger, though he was able to enforce it, on the day of Qiyamah, Allah will call him in front of all the creation and allow him to choose any "Hoor he pleases to have". This is the second reward of controlling one's anger.

The third hadith is: "On the day of Qiyamah, Allah will call out: "Stand up, whoever has a right upon Me." No one will stand up, except that person who forgave another's mistakes in the world. Whoever, earned this wealth and did actions of forgiveness only he will stand up to take his rewards from Allah on that day."

The fourth hadith is: "Anyone who wants high palaces and high stages in Jannah, should forgive the one oppressing him, he should give to the one who deprives him, and he should keep up relations and communication with one who severs ties." Certain blood relatives are such that even if one does a million kindnesses to them,

they do not do so in return. The rule for them is that even if they keep severing ties, one should keep maintaining ties with them and forgive them. We learn from this hadith that Allah has promised beautiful mansions and high stages for the person who practises the above.

If a relative is troubling and harming one to such an extent that it is unbearable and through which one's world and hereafter is being harmed, one should take advice from the Ulema, because for such a person, different rules will apply. Another three ahadith will be explained concerning anger.

The fifth hadith is: "Anger destroys Iman in the same manner that aloes spoil honey." Aloes are so bitter, that if stamped at a distance, the throat of another person becomes bitter. If a small pinch of aloe is put into a whole mound of honey, all the honey will become bitter. Similarly, anger makes the sweetness of Iman bitter which means an angry person does not enjoy the love of Allah, and His ibadat and tilawat etc. because his anger has spoilt the perfection and noor of his Iman.

The sixth hadith is: "One who holds back his anger, Allah will hold back His punishment from him." It is devious that one will have to tolerate difficulty in controlling one's anger, and this is tolerated for the pleasure of Allah alone, then upon this one will be blessed with this great reward. This training of tolerance can only be made easy by the blessings of the company of the pious people.

Once a person wrote to Hadhrat Hakeemul Ummat Moulana Thanwi Rahmatullahi alayh that he has anger in him and that some treatment should be prescribed. Hadhrat replied that he should go to Moulana Muhammed Hasan Kakordi Rahmatullahi Alayhi who was the owner of Anwar Book Depot in Lucknow. After some time, this person wrote back to Hadhrat Thanwi Rahmatullahi Alayhi saying: "My anger is gone. I keep going in the presence of Molvi Sahib and he never tells me anything concerning my anger, yet how is it that I have benefitted so much?" Hadhrat told him: "Because Moulana has a tolerant nature, he has within him the faculty of patience and tolerance, and this quality of his heart has been transferred to your heart."

The seventh hadith is narrated by a Sahabi Hadhrat Abu Mas'ood (RA) that once he was beating his slave when he heard a voice from behind him saying: "Abu Mas'ood!

Allah has more power over you than what you have over him (the slave)." This was the voice of Rasulullah Sallallahu alaihi wasallam.

"The dead come to life hearing your voice." (Poem)

The Sahabah's (RA) hearts would come alive hearing this voice and diseases would be cured. Allah blessed them with guidance through the companionship of prophethood. Through the companionship of saintly people, a power and strength is created within us to act on piety. People who do not have the strength of staying away from a sin for forty years, should stay a few days with saintly people and see what happens. Look! So many drunkards have become pious through the blessings of the company of pious people.

True Repentance

A poet of Jaunpur by the name of Abdul Hafiz used to drink wine and shave his beard. On being informed that one truly becomes reformed at Thana Bowan, he set out and on his way his beard grew a little. On reaching the khanqah of Moulana Thanwi Rahmatullahi alayhi, he shaved off all the stubble of the beard and requested Moulana to allow him to take the "Bay'at" (pledge). Moulana told him; "When you came here, you had a little noor on your face. Now you have even removed that. Why did you do this when you had the intention of taking the pledge?" Hafiz replied, "Hadhrat, you are the doctor of the ummat and I am the most sick of the ummat. The patient should present his illness fully to the physician, so that the illness can be treated fully. I will never touch the razor again Insha Allah."

Although this was not permissible for Hafiz, but because his intention was to reform, Hazrat accepted his sincerity and kept quiet. One year after this incident had taken place, Hadhrat went to Jaunpur for a lecture and there, he saw an old man with the sunnat beard. On enquiry about this man, he was informed that he was that very person who had come to Thana Bowan for reformation. Hadhrat was overjoyed on seeing him with a beard. His end was a very beautiful one. For three days, he cried with the fear of Allah, tossing restlessly from one side of the room to the other, and in this condition he met his end. So, truly blessed is that servant who connects himself to the people of Allah. When Allah sees that a person has become the friend

of His friend, then He, through His grace, makes him His own. Ones destiny changes by the company of the people of Allah.

One Who Sits in the Company of the Pious is Not Deprived

Rasulullah Sallallahu alaihi wasallam has said: "One who sits in the company of the accepted servants of Allah, can never remain wretched. Allah changes his wretchedness into auspiciousness." There is a lengthy hadith, a part of which is, that a person was passing by the gathering of Allah's people - he had not come specially for the gathering, but just decided to sit down. Although Allah knows everything, He asked the malaikah what those people were engaged in. At the end of this hadith it is mentioned that Allah calls the malaikah to bear witness and says: "I have forgiven all of them, even the one who sat in the gathering just as he was passing by, because I do not deprive even those who sit near My accepted servants. " Look! Here in Dera Ghazi Khan, whatever is being prepared for Hadhrat Wala Hardoi Damat Barakatuhu, the same things are being served to everyone else, even his attendants. If this is the condition of worldly bounties, then Insha Allah the same will be the condition in Jannat. If the result of the companionship with the friends of Allah is such that wretchedness changes into piety, and one develops a powerful strength to do good deeds, then what must be the condition of one's Iman after the companionship of prophethood?

Just by Rasulullah's Sallallahu alaihi wasallam sight falling on a person, that person becomes a Sahabi, and the world's greatest wali can never reach the status of any Sahabi. It was thus through the blessing of the company of Rasulullah Sallallahu alaihi wasallam that Hadhrat Abu Mas'ood Radiallahu anhu realized this and said: "O Rasulullah Sallallahu alaihi wasallam, I free this slave for the sake of Allah in lieu of beating him." Rasulullah Sallallahu alaihi wasallam replied: "If you would not have shown mercy to the slave, the fire of Jahannum would have burnt you to ashes." Who is this? None other than a Sahabi who has seen Rasululllah Sallallahu alaihi wasallam.

Which oppressor can then say that he performs tahajjud, makes zikr and is a saint, so he will not be punished for his anger? Think and ponder over this fact. We think

that just because we perform worship, we have all the right to trouble and oppress our fellow Muslims, our brothers, sisters, wives etc. We think there is no law and order for us. Look! A companion of Allah's Rasul Sallallahu alaihi wasallam, Abu Mas'ûd Radiallahu Anhu is being warned that had he not shown mercy to his slave, the fire of Jahannum would have been wrapped around him on the day of Qiyamah. Can we be greater than the Sahabi, Abu Mas'ood? If we say that our anger is not harming us, then we are actually trying to claim that our stage is higher than the Sahabi (Na ûzûbillah). My friends! Many people say, "We do not need spiritual guides," yet, imagine, even a Sahabi like Hadhrat Abu Mas'ood Radiallahu Anhu needs a trainer and guide! When Hadhrat Abu Bakr (RA) who is the most virtuous amongst mankind after the Ambiya (AS), was in need of a guide, he needed a guardian, then who are we to say that we do not need to be guided and reformed.

Showing Kindness

Once Hadhrat Abu Bakr Siddique (RA) became angry with a relative and said, "By Allah! I will not do kindness to you anymore." However, this relative had earned Allah's acceptance because of his participation in the battle of Badr and Allah Ta'ala therefore interceded on his behalf thus: "O Siddique! Would you not like to forgive this servant of Mine who has taken part in the battle of Badr so that I may forgive you on the day of Qiyamah?" When this verse was revealed, Hadhrat Abu Bakr (RA) broke his oath, paid compensation for it and took another oath: "By Allah! I love that Allah forgives me, so I too forgive my relative and now I will do more kindness to him than even before." These are Allah's special servants, who forgive people's mistakes and thereafter even do acts of kindness to them for Allah loves those who are kind. In support of this commentary, Allamah Aloosi (RA) has narrated an incident about Hadhrat Ali (RA)'s grandson, Ali bin Husain (RA). His slave girl was once helping him to make wudhu when the water can slipped from her hand, fell on his head and wounded him. Hadhrat Ali bin Husain (RA) looked at her angrily. The slave girl, being a Hafizah of the Quran, immediately started reciting the verse from the Quran which says: "Allah's special servants are those who swallow their anger." Hadhrat Ali bin Husain (RA) immediately replied: "I have swallowed my anger." His immediate action was because of his acceptance of the word of Allah. It was not important to him who had recited it. He did not think that it is only a slave girl reciting, so why should he accept it, but rather when the talks of a Great Being are

spoken by "small" people, that is the word of Allah Rabbul Izzat, no matter who speaks it, do not look at the insignificance of the speaker, but rather appreciate those great talks. The slave girl then proceeded to recite the verse which says: "And those who forgive people." Hadhrat Ali said: "I forgive your mistake. She then continued, And Allah loves those who are kind." Hadhrat Ali replied: "Go, I free you for the sake of Allah."

I want to narrate another incident here. The founder of the Tablighi Jamat and the uncle of Hadhrat Shaikhul Hadith Moulana Mohammed Zakariyyah (RA), Moulana Mohammed Ilyas (RA), was sitting at a place where Hadhrat Shaikhul Hadith had become angry with an attendant and was scolding him. The attendant was asking for forgiveness, saying that he made a mistake and that he was after all human. Shaikhul Hadith (RA) replied that if he had done it once or twice it would have been understood, but he had committed this mistake a dozen times. How much more must he tolerate it? Moulana Mohammed Ilyas (RA) told him in his ears, "Moulana! Tolerate as much as you would want to be tolerated", meaning, forgive as much as you would want to be forgiven, so do not say how much you must tolerate, but forgive as much as possible. Sometimes a person in anger says: "This person never does anything right, he is always making mistakes." So what, brother, some people have less intelligence than others! Hadhrat Hakeemul Ummat (RA) says that if perfect intelligence is 98 degrees, then Allah has given some people only 97.5 degrees and these types are simple and childish! If your own child was like this, what would you have done? Surely, you will overlook his weakness with softness. Therefore, check and take stock of one with less intelligence accordingly. Do not compare one of 97 degrees to one with 98 degrees. Yet, knowing all this, some people say in anger: "He knows everything. He is doing this just to trouble me." This foolish point is created in the mind by shaytan.

Pride Leads One to Anger

Another important point is that an angry person thinks himself to be very great. Pride is hidden in the folds of his anger. When he is angry at someone, his intention is to degrade that person and prove his own greatness. When anger arises in him, look at his face or put a mirror in front of him and tell him to see for himself, or record his angered voice on a tape and let him listen to it. A human being never

realizes his own illnesses, he may say that his anger is for the sake of Allah, but this assumption of his can never be reliable. He should have it tested by a spiritual guide who has far sightedness, and will tell him if his anger is right, but the one who says he is always right, is in fact the wrong one. One who tells his spiritual guide that he does not know anything and that the one who is the target of his anger is such and such, then know that he thinks his spiritual guide to be a fool. Chase such a disciple out of the khanqah (institution of spiritual guidance and reformation) holding him by his ear. In anger, if you have oppressed someone, never be ashamed to ask forgiveness of him. Please him in this world, otherwise you will be sorry on the day of Qiyamah!

Now listen to what status that person will get who makes amends and has his anger treated. Once Hadhrat Phulpoori (RA) got extremely angry at a person, for though he was a great friend of Allah, he was after all human and it is only human to make mistakes. The person with whom Hadhrat got angry was a villager who was a little backward. His village was about one and a half miles away from Phulpoor to which he returned. After the villager had left, Hadhrat regretted having become so angry at him. He therefore set out for that village after Asr, to ask forgiveness from the villager.

Hadhrat relates that he was so upset over what he had done that he could not think straight and even lost his way. Somehow he searched for the way through the fields and finally reached the village quite late. Hadhrat asked the man to forgive him for the sake of Allah, as he had wronged him. The villager would not agree saying: "You are a great Moulana, and I am an ignorant one. You are like my father and a father has rights upon his son." Hadhrat said to him: "I don't know what will happen on the day of Qiyamah, only then will it be known who is small and who is great. Until you do not tell me that you have forgiven me, I will not move from here." The person then said: "All right, only because you are commanding me, in order to please you, I will say that I have forgiven you, but otherwise you have great rights over me." Then only did Hadhrat return. On the same night, Hadhrat saw in his dream that Rasulullah Sallallahu alaihi wasallam and Hadhrat Ali (RA) were sitting in a boat, and at a little distance from them, he was sitting alone in another boat. Rasulullah Sallallahu alaihi wasallam commanded Hadhrat Ali (RA) to join Hadhrat's boat to his Sallallahu alaihi wasallam's own boat. When Hadhrat Ali (RA) joined them, it made such a beautiful sound, the enjoyment of which Hadhrat was still feeling right upto

the time he narrated the dream. Look! What an immense reward was given for humbling oneself and being regretful!

Forgiving For the Sake of Allah

Hadhrat Hakeemul Ummat Mujaddide Millat Moulana Ashraf Ali Thanwi (RA) once mentioned in a lecture that a woman put extra salt in the food by mistake. Her husband thereupon decided this matter with Allah and said: "O Allah! She has made a mistake by making the food salty, so for Your sake I forgive this wife of mine who is your bondswoman. She has a connection with You, therefore I forgive her." All this he thought in his heart and forgave his wife and did not tell her anything. After he had passed away, someone saw him in a dream and asked him how he fared? He replied: "Matters were very frightening, great sins of mine were presented, but Allah told me that He forgave me and I am free to go, as one day I forgave His bondswoman (my wife), for making the food too salty." How would we like our son-in-law to treat our daughter if she makes a mistake? Would we not like that he should forgive her? When the son-in-law troubles our daughter, we run to buzrug's for taweez and duas. Similarly, our wives are also someone else's daughters. Must we not show mercy to them? We argue and fight so much with them that they cry inside and have no one to complain to in the in-law's house. Their sighs and laments too will surely catch up with you one day!

When the rains of knowledge stop falling on the heart of the revivalist (Mujadid) and reformer of the time, because of harm caused to animals, then what will one's condition be for troubling human beings? One day Moulana Thanwi's (RA)'s wife had to go out, so she told him to unlock the chicken pen and to put corn and water for the fowls. Hadhrat completely forgot about it and sat down to do his writing and replying of letters. However, all the noor of knowledge and topics on "recognition" closed on him and he could not reply one letter nor write his commentary of Bayanul Quran. Upon this he made dua to Allah, that Allah should open upon him the secret, for perhaps he has made some mistake as a result of which this has happened to him. Allah Ta'ala put it in his heart that, "Our creation (fowls) are locked up without food and water, how can We bestow you with topics when Our creation is suffering?" Hadhrat immediately opened the chicken pen, gave them food and water, and just then his heart opened up and knowledge started flowing in.

Kindness

Rasulullah Sallallahu alaihi wasallam has said: "Do not make the animal's back your pulpits." This means, if you need to talk to someone, get off the animal and talk, for animals are not for this purpose. Islam enjoins great mercy to animals. If it is forbidden to trouble animals, then, my friends, those who trouble their wives, how much punishment are they not inviting upon themselves for their action? Rasulullah Sallallahu alaihi wasallam said, AThose with the most perfect Iman are the ones whose character is the best. And the best amongst you is the one who treats his wife well. We learn from this that the highest standard of best character is good treatment to the wife.

Allamah Aloosi (RA) has related a narration in *Tafsir Rûhul Ma'ani* that Rasulullah Sallallahu alaihi wasallam said: "Those husbands who are merciful, their wives overpower them." This means they start speaking sharply, they become playful towards the husband and do coquetry, but they do have rights.

Rasulullah Sallallahu alaihi wasallam said: "O Aysha, when you are angry with me, I come to know of it, because then you say: "By the Lord of Ibrahim (AS) and when you are happy with me, then you say, "By the Lord of Muhammed." So women do have a right of getting upset. Shariat has scope for it. The hadith says: "These women overpower men who are kind, but men that are ill tempered and possess bad character, shout, beat and fight with their wives and overpower them." It is said that in certain places, husbands beat their wives on the first night to create a fear in their hearts for them. Astaghfirullah! What oppression and ignorance! May Allah give us Hidayat. Rasulullah Sallallahu alaihi wasallam said: "I prefer to be suppressed but kind (with regard to my wives). I do not want to be ill-tempered and overpower them." He Sallallahu alaihi wasallam said: "Women are from a crooked rib. Look! Although they are crooked, are we not benefitting from them?" If you will try to straighten them, they will break! Therefore, your treatment towards them should be one of love, kindness and mercy, then life will become enjoyable. Hadhrat Moulana Thanwi (RA) used to say that those people who reject Allah's intercession of "And treat them kindly," are shameless. If some great person commands us to protect and look after the wife, we will take pains in fulfilling the order of such an important personality. Here Allah, Most High is commanding us to treat our wives well, then

how much more importance should be given to this order. Let us ponder deeply over what is to be done and what we are doing. Coming back to the subject of anger, to swallow anger is a great training of the 'self', because anger is fire and to control it is very difficult. So, rewards upon it are also very great and one attains experience according to one's training.

Miracles

Through this self-training, many have attained miracles, and miracles of the Auliya (friends of Allah) are true. To deny the miracles performed by the Auliya (friends of Allah) leads one to kufr. Of course, the Auliya-e-kiram cannot perform these miracles of their own accord, but they take place through them (the auliya) when Allah wills it. "Karamat" (miracles) is not the doing of the creation, but is exclusively the work of the Creator.

Imam Bukhari (RA) has explained that Rasulullah Sallallahu alaihi wasallam said: "A pious servant of Allah among the Bani Israeel once asked a man to lend him a thousand coins. That man asked the saint to bring a witness to which he replied: "Allah is enough for a witness." The man again asked him to bring forward a person to stand surety on behalf of the saint, so that in case he does not pay up, the money could be demanded from the one who stood surety. To this the saint replied, "Allah is responsible and stands surety." On hearing this the other person said: "You have spoken the truth," and immediately gave the pious man a thousand coins. The pious man took the coins, crossed the river and fulfilled the work for which he had needed the coins. Finally, the day on which he had promised to repay, arrived. When he reached the river bank, he became worried as there was no boat to take him across the river. Anxious to fulfil his promise, he thought of a plan. He made a hole in a piece of log, placed the thousand coins into it, knocked a nail to secure it and put it in the water to float across. Placing his trust in Allah, he made dua: "O Allah! Let the coins reach their owner." The winds could have changed direction and steered the log elsewhere, but this was a miracle that it reached its required destination. The creditor was waiting for some boat to arrive with the buzurg at the bank of the river. Suddenly, he noticed a piece of log floating towards him. He picked it out of the water, thinking he would take it home and use it for firewood. When he hit it with an axe, the coins fell out with a note which read: "I could not get a boat in time, so I

am sending your coins in this manner, putting my trust in Allah." Soon afterwards, the buzurg also arrived, on finding a boat. He brought another thousand coins with him, just in case the first thousand which he had secured in the log might not have reached the owner and were lost. The owner said that he received the coins and explained how he found the log and what had happened. The Buzurg went back very happy, thanking Allah for this miracle. Although miracles of the auliya are true, they are not a requisite for being a wali. Some foolish people think it is compulsory for every saint to perform miracles. For anyone to be a wali, he has to have piety. Obedience to the shariat and sunnat is absolutely essential. Even chastity is not a requisite, that a wali will never sin. Yes, this is a requisite for prophethood! A wali (friend of Allah) can become weak and get involved in sin, but to remain a wali, there is a condition that he repents and asks forgiveness from Allah.

A person lived in the company of Hadhrat Junaid Baghdadi (RA) for ten years but did not see any miracle taking place at his hands eg. flying in the air or walking on water etc. Disappointed, he decided to go away, explaining his reason to Hadhrat Junaid (RA). Hadhrat Junaid (RA) asked him if had ever seen him (Hadhrat Junaid) doing any action against the sunnat or shariat in those ten years. The man replied in the negative. Upon this Hadhrat Junaid (RA) sighed and said: "If a slave has not displeased his Master for even a moment in ten years, can there by a greater miracle than this?" Hadhrat Mulla Ali Qari (RA) writes: "Steadfastness upon the sunnat and shariat is more virtuous than a thousand miracles." As I was saying, that by controlling one's anger and tolerating the harm which comes to one from the creation, many a buzurg attained the blessings of miracles.

Hadhrat Shah Abul Hasan Khirqani (RA) used to ride on a lion, bringing with him wood from the jungle on it, and if sometimes the lion would become troublesome, he would whip it with a live snake. A person from Khurasan went to Kharqan to take the pledge (bay'at) at Hadhrat's hands, When Hadhrat's wife asked this man why he had come, he related his reason. She was a very ill-tempered woman and upon hearing this she recited: "La howla wala quwwata illah billah" and said: "Who in this world can know the condition of this Buzurg better than me? I am with him day and night. He is a crafty deceiver! How did you get involved with him? Have you no brains?" She spoke so bitterly to him that he cried and thought to himself that his trip had been wasted. However,the people of the locality urged him to go into the jungle, and meet the Shaikh, and not form any wrong opinion about the Buzurg as his wife was

an ill-tempered woman. When he reached the jungle, sure enough, there was Shaikh Abul Hasan Khirqani (RA), seated on the lion's back. Moulana Jalaluddin Roomi (RA) says that through kashf (divine inspiration), it transpired to Hadhrat that this person had heard his (Shaikh's) wife's bitter talks and was grieved. Hadhrat laughed and asked what the matter was. That man replied: "Hadhrat, your wife is a very bad-tempered woman, why did you marry her?" Hadhrat replied: "The miracle which you see in front of you i.e. I am seated on a lion while using a live snake as a whip, was attained by patiently bearing the harms caused to me by this woman." In the words of Moulana Roomi (RA): "If my patience would not tolerate the burden of her ill-temper, then do you think this lion would bear my burden and become my slave." It is the way of Allah, that when He blesses one with a gift, He does so after training of the self (Islahe Nafs).

Hadhrat Mirza Jane Jana was of a very sensitive nature. When the enemy shot him, someone asked him his condition, to which he replied: "There is no pain because of the bullet, but I am inconvenienced with the smell of the acid." If he saw a bedstead placed incorrectly (not straight), he would get a headache. He could not sleep the whole night. The ruler of Delhi once came to him and after drinking water, he placed the cup crooked on the water pitcher. Hadhrat developed a headache on seeing this. The ruler then asked Hadhrat if he would like an attendant for himself. Hadhrat replied: "Until now, I have managed to control myself, but now I must tell you that you put the water cup crooked through which I have developed a headache. How can I accept an attendant from you. He will be just like you." Hazrat Mirza Jane Jana was divinely inspired thus: "If you marry a certain ill-tempered woman of Delhi, then We will make you famous in the whole universe." He agreed. People of Allah are always seeking ways whereby they can sacrifice themselves for the pleasure of Allah.

One day, Hadhrat sent his attendant home to fetch his (Hadhrat's) food. When the attendant reached Hadhrat's house, he called out at the door to Hadhrat's wife, asking for his food. The ill-tempered wife began insulting her husband, saying: "Why did he not ask for it earlier, I am waiting here for hours with his food to be taken and there he is, having his malfoozats and acting like a great spiritual guide. He is causing us such inconvenience. Does he not realize the rights of Allah's servants? He is not a saint, but a deceiver, etc. etc." That attendant who had come for the food was a native of Kabul (Pathan). He drew out his sword, but then realized that this woman was his shaikh's wife, put his sword back and told the woman: "You are my

shaikh's wife, therefore I left you, otherwise, I would have finished you off." He then went back to his shaikh and asked him why he had married such an ill-tempered woman. Hadhrat replied: "Foolish, don't you see Mirza Jane Jana's name reigning on earth? This I have achieved by the blessing of tolerating this woman, I bear patiently the harm she causes me. Allah has blessed me with steadfastness upon this tolerance, then also rewarded me for it." Friends! after bringing Iman, to remain firm on it is called steadfastness, as is stated in the Qur'an. There are many who remain auliya for one moment, and the next moment they turn into devils. For a few days they are like angels, but when the self (nafs) overpowers them, then they become devils. When anger overpowered them, they did not think who they are and who is their Allah. Then they even forget that a little while ago they were making tilawat, last night they performed Tahajjud and even read Ishraq today. In anger, they changed into shaitan, said what they wanted to, and even started beating someone up! Why is such a person called a shaitan. The reason is because shaitan is created from fire and it is stated in a hadith that anger is also created from fire.

The Condition of an Angry Person

Allamah Aloosi (RA) quotes a hadith in Ruhul Ma'ani: "Save yourself from anger, because it is a flame of fire which burns the heart of the son of Adam." Rasulullah Sallallahu alaihi wasallam has explained through two proofs that the matter and substance of anger is made from fire. One is: "Do you not see that the veins of the angry one's throat swell up' and the other is that the eyes get red. The eyes show that there is a fire in the heart. The eyes are like glasses through which one can see the fire inside the heart. So anger is definitely fire. In anger, people do such actions which cannot be practised otherwise. People have even sworn at Allah and the shariat in anger, and became kafirs! May Allah save us.

In anger, one fights one's parents, is harsh to one's wife and oppresses her, causing her deep sighs and lamentations. In anger, the wife becomes insolent towards the husband, a son fights with his father, a student fights with his teacher, a disciple fights with his spiritual guide, an ummati fights with a Nabi and the bondsman fights with Allah! Through this dangerous illness, one is deprived of his venerable elders' kindness. One who respects his elders will be rewarded by their kindness. May Allah

bless us with taufiq to fully submit to our elders, and to tolerate whatever they tell us. I too request you for duas.

There are many incidents that took place where, because of anger, homes have broken up. Just recently, an eighty year old man, came to meet me at a certain place and told me that his son-in-law had divorced his daughter. She had eight sons and the ninth child was on the way. Imagine! If someone makes such a mistake in his young days, one will say that he has done it due to immaturity, but this has been done in old age! This person regularly goes out for Tabligh also. Here! Now he is suffering and getting attacks, because his little children have been separated from him. In the state of anger one does not realise one's own unworthiness. He now regrets his foolish act of chasing his wife away forever, the result being that his children will always curse him and think of their father as a tyrant who divorced their mother in her old age. The entire family has now been separated, but what can be done now, for it is no use crying over spilt milk. Friends! Anger is very dangerous, therefore do not hesitate to remedy it. Now read on and see the petty matter over which this person divorced his wife: That day, their young son was ill and did not go to work. The father beat him, saying that he was telling a lie, whereas one is not justified to suspect or think ill of another without a valid proof. The mother then intervened, by telling the father to stop hitting the son. A mother naturally loves her children more than the father, because she is the one who carries them in her womb for nine months, then delivers them with so much pain, then breast-feeds them with her blood which is changed into milk. Thus, being a mother, she pitied her son and said to her husband: "Do not beat him so mercilessly (like a butcher)." Upon this interference from his wife, the husband flared up with anger and shouted: "Why must you interfere when I am fixing him up," because of this I give you talaq! talaq! talaq! It was as if he had fired 3 bullets at his wife, all in one shot, as a result of which two homes were destroyed, and now they are suffering from heart attacks!

A great lesson is to be learnt from this unfortunate incident. One who does not endeavour to reform himself, finally destroys himself as well as those connected to him. A person can never hope for betterment without the process of reformation.

Dr Abdul Hay (RA), relates an incident about a certain young man, who once entered the musjid, crying bitterly while making dua. Doctor Saheb became much affected by the sight of the young man and took him to be a wali Allah (friend of Allah). At that

very instant, an old man with poor eyesight and feeble, shaky legs, walked out of the musjid. Due to old age, his legs were weak and uncontrollable as a result of which he accidentally bumped into the young man. The young man, whose appearance resembled that of a great saint, suddenly jumped up and fumed: "O you unworthy blind fool, can you not see where you walk? You are so old, yet you hurt me!" His hands are spread out in supplication before Allah, while his tongue is engaged in harshly swearing the poor old man! Doctor Saheb, who had witnessed the entire scene, was shocked at the young man's attitude. He said: "I thought him to be a great wali, but he turned out to be shaitan's grandfather." Therefore, reformation of the 'self' is of utmost importance, for one's success.

Companionship of the Pious

Many people believe that one can be reformed merely by reading some great books. If this was the case then why did Allah Ta'ala send messengers to people? It was solely for their guidance and reformation by means of cleansing and purifying their hearts. Therefore, first the Nabi fulfils this duty and thereafter his deputies follow suit. One cannot understand books without a teacher. This is a process of teaching and learning. For the book of Allah, people of Allah are created. In the commentary of Surah Fatiha in Ma'ariful Quran, Mufti Muhammed Shafi (RA) has written: "To understand the Book of Allah, it is necessary to have the people of Allah." The fuel of strength for acting upon the book of Allah will be attained from the bosoms of these pious people. If a Nabi is alive during that time, then this knowledge will be attained from his bosom, otherwise from the bosoms of their disciples.

Moulana Gangohi (RA) has said: "Why do you think I became bay'at to Hajee Imdadullah (RA). It was not to show Hajee Sahib mas'alas. This I will show to Hajee Sahib. I took bay'at to gain the fuel of strength and taufiq to act upon everything that I have learnt. Just imagine, such great Ulema are not independent of help from the people of Allah. Therefore friends, for one's reformation, contact with a reformer is absolutely necessary. It is not enough merely to have friendship and companionship with them, but to keep them informed about one's spiritual condition is the actual purpose. Then, whatever advice they give, one should obediently act upon it. The rights of companionship are not only feeding the people of Allah with good food, and then to imagine that one has fulfilled their rights, but actually it is

informing them of one's condition and thereafter obedience to their advice with sincerity. I will now prescribe to you a treatment for removing anger: Whenever you get angry, immediately recite: "Aûzobillahi minash shaytanir rajim" and move away from the person who is the cause of your anger. If possible, make wudhu and perform two rakats namaz and make dua. Also drink water, because water is a cure for anger.

Anger

When a fire breaks out, water is used to extinguish it. If you are standing at that time, then sit down, and if you are sitting, then lie down. In this way you are getting further away from taking revenge. If you are standing it will be easy to run towards the person for taking revenge, but if you sit down, you will become a little lazy to get up and take revenge and if you lie down, you have already come three stages down. Now you will think, that in order to reach the person who has angered you, you will first have to sit up, then stand and finally run to hit. Therefore it is wiser to leave him and let him go! Using water will cool one's temper. After this, think of Allah's punishment. Allah has more power over me than what I have over this person. Just as I am angry at someone today, what if Allah Ta'ala becomes angry with me and has to punish me, then what will I do? Think of Allah, His power and His punishment. When an angry person does not think of these things, it proves that he has become ensnared in the clutches of shaytan, whether he be a Sayyid Sahib, Molvi Sahib, Sufi Sahib or a person giving lectures on Deen. How can it be possible, that being a mo'min, we have forgotten Allah at this moment? We behave like a sufi and cry abundantly, but oh, these tears have no value if we do not have the fear of Allah, even if we shed tears in abundance. In the state of anger, one should think of his position as a servant of his Master, Allah, the most High, who is watching him. We are always hopeful of Allah's mercy upon us, and wish that Allah will forgive our faults on the day of Qiyamah, yet we refuse to show mercy upon His creation. Here we become totally heedless. If anybody troubles us, we do not find rest until and unless we take revenge.

Allamah Abul Qasim Qushairi (RA) says: "A friend of Allah does not take revenge, and one who takes revenge can never be a friend of Allah." One who does not know how to treat Allah's creation with mercy, how can he be hopeful of the mercy of Allah

upon himself? Therefore Allah revealed a verse which says that if you want Allah's mercies and forgiveness for yourselves, then forgive the faults of His servants. Even if one commits the same mistake (of getting angry) over and over again, then too he should not lose hope. After one's anger has subsided, he should hasten to make amends.

Prescription for Removing Anger

Hadhrat Hakimul Ummat Moulana Thanwi (RA) prescribed a treatment for a person whose anger always overpowered him. He advised him that when his anger cooled down, he should ask for forgiveness from the one to whom his anger had been directed. He should apologize to him in a gathering, for this method will break his pride. It will also prevent him from losing his temper with people, for fear of being disgraced in an assembly or in public. When anger overpowers one, immediately divert the mind towards one's own faults and shortcomings. Ask ourselves how would we like to be treated by Allah Ta'ala if He were to punish us for our wrong doings? Would we not like that Allah should forgive us? In the same way just as we love to be excused and pardoned, we too should become merciful and forgiving towards those who have wronged us. After all, the person can never have wronged us to the extent that we have sinned in front of Allah. Yet, what is Allah's treatment towards us? Time and again He has spared us through His benevolence and tolerance, if He so wishes, he can destroy us now! Allah is so kind and tolerant towards us, we are dependant on His forgiveness always, then why should we not forgive the person?

Moulana Thanwi (RA) has said that one should set aside some time daily, ponder over one=s own faults and tell oneself: "I am the worst person on earth." In this way, his pride will be uprooted. Then one will not become angry, because anger is created from pride. At the time of anger one should think in this way that: "I am the worst of all people, then what right do I have to get angry at a person better than myself?" Also, by reciting the following wazifa, one's anger will decrease: Read the whole 'Bismillah ....' twenty one times after every namaz and blow over oneself. Recite 'Bismillah ....' three times and blow into food and water before eating or drinking. Insha Allah, Allah's mercies will be manifested in just the same way as sand appears shiny and white when the rays of the sun shine upon it. Once the rays

disappear, the sand looks dark and black again. By reading this wazifa, the rays of Allah's mercy will descend upon our hearts and cool our anger. For any specific illness or problem, one should choose a name from among Allah's Great Names and recite it abundantly. The effects of these Holy Names will surely affect its reader. Example, if "Ya Salamu" is read on someone with a serious illness, its effect will bring peace and safety from the disease for the sick person. If one is afflicted with poverty, read "Ya Mughni", Allah will bless him with wealth. Similar are the effects of "Ya Rahman" and "Ya Rahim". Recite "Ya Allah, Ya Rahman, Ya Rahim" in abundance to remove anger. However, read only as much as can be tolerated, for sometimes by reading excessively a type of dryness affects the mind, and it may also prove too hot for the brain. Nowadays, people are weak. Thus by too much of wazifa reading, some people have even become insane. Therefore, do not read any wazifa more than can be tolerated, and also take advice in this matter from a spiritual guide. If one cannot manage to read 'Bismillah ....' twenty one times, read it seven times, and if one cannot do that even, read it three times, because nowadays people are too busy and seem to have no time for reading. A businessman said to me that he was so busy, he does not even have the time to die! I asked him if he thought that the angel of death was going to ask his permission before extracting his soul? If so, then he should tell Malakul Maut (the angel of death) that he was far too busy to die, but even then, whether he be ready for death or not, he will certainly pull his soul out of his body. Great, great wrestlers have succumbed and fallen down in the face of death. No plan helps to save one from this reality. Also recite 'Ya Arhamar Rahimin' in abundance. The same should also be recited if one is in any difficulty pertaining to debt, children, not being able to get married or even for trouble from enemies. In this case, one should recite durood shareef at the beginning, then recite 'Ya Arhamar Rahimin' 500 (five hundred) times, and read durood shareef at the end again. Insha Allah one's problems will end within 40 days. It is narrated in a hadith that when a person says 'Ya Arhamar Rahmin', Allah Ta'ala sends an angel to the reciter, to ask what he wants as Allah's special mercies are directed upon him. Thus, by reading this wazifa, one's anger also cools down, while worldly tasks too get accomplished. If one cannot read it 500 (five hundred) times, read only 111 times, and if this also proves difficult, then read it seventy (70) times only. If not 70 then 7, and if not 7 then 3 and if not 3, then one only. Allah's name is so powerful and great that by reciting it even just once with love and sincerity, one will derive great benefits. What can be more easy, than this. Only a lazy person would refuse to do even this much.

Once Hazrat Thanwi (RA) wrote to my spiritual guide, Moulana Abdul Ghani Phoolpuri (RA) that he should recite Darûd-e-Tunjina 70 times, to which Moulana Abdul Ghani Saheb replied that it will be difficult for him as he teaches 16 lessons, and therefore gets every tired. Hazrat Thanwi (RA) wrote back and advised him to then recite it only 7 times, as for every one durood Allah Ta'ala promises ten in return, so in this manner he will get the reward of 70. Some elders have also prescribed the recitals of "Wal Kazimeenal Ghaiz" 7 times and blow it in water. Drink this water for cooling one's anger. The reading of durood shareef is also very beneficial against anger. At the time of anger, one should recite "Aûzobilla" in full. However, do first look to your left and right because nowadays people will fight or even kill you for reading "Aûzûbillah" upon their anger. They may think that you are referring to them as a shaytan by reciting the ta'awuz, whereas it is actually recited in order to seek protection in Allah from the accursed devil. Alas! there is no cure for ignorance. Similarly, "La howla wala quwwata illah billah" too has a special effect. By reading it in abundance one attains taufiq (ability) to make amal (performance of good deeds). The words "Lahowla" mean that there is no power to stay away from sins, and "wala quwwata" means that there is no power to do good. "Illah-billah" means, except with the help of Allah. Thus, by reciting this wazifa one attains the treasure of "taufiq", for it is a treasure from the treasures of Jannah.

The Blessings of Lahowla Wala Quwwata...

Muhaddithin have written in the commentary of "La howla" that by means of its recitation one attains the taufiq of staying away from sins and the initiative towards the doing of good deeds, thereby finally reaching Jannah. Jannah has two treasures, i.e., the performance of good deeds and abstention from sins. Both will be attained by reciting "La howla". If perchance one feels an urge towards sinning, one should immediately recite "Lahowla wala quwwata illah billah", but should anyone overhear you reading these words, you may fall into trouble, as they may think that you have called them shaytan, these being the customary words used against shaytan. People, usually fight over this, which is purely childish. People do not know the meaning of "La howla" so they think that they are being sworn at. One should not take offence upon hearing these words as this is a wazifa for invoking Allah's help. Now, coming back to the subject of "Anger" one should forgive the mistakes of others by thinking of Allah's mercy for His creation. Would we not want Allah to have mercy upon us

and forgive us on the day of Judgement? Therefore, we should also overlook and forgive the mistakes of Allah's servants today, so that we too can secure His forgiveness tomorrow. One of the signs of the pious servants of Allah is that they go through some difficulties themselves but refrain from causing difficulties to others. Who are the pious servants of Allah (Abrar)? They are those who would not even harm an ant, and when they witness the disobedience of Allah taking place, they are greatly displeased and pained. These are the two signs of Allah's pious servants. We should make sure that no harm comes to anybody from outside, especially in the state of anger which can be so overpowering that one may badly hurt another. Usually, the strong thrive upon the weak by giving vent to their anger on the latter, but when a stronger person comes along then ones anger cools off very fast!!

Someone said to Dr Abdulhay's son, Dr Hassan, that in the state of anger, he becomes mad. Doctor Saheb laughed at this and said: "Anger is a shrewd thing, it is not mad, because when one stronger than the angry one comes along with a gun or knife in his hand, then the angry one quickly comes to his senses and runs for his life! Allah's special servants control themselves even in the state of anger. How powerful was Hazrat Mûsa (AS). The Quran states that the Qibti (Coptic) died by just one punch of Mûsa (AS).

Once Allah Ta'ala commanded Hazrat Mûsa (AS) to strike his stick upon a rock. The rock broke into two and from within it came out a tiny little insect with a green leaf in its mouth, eating its sustenance. Yet there was no hole in the rock for it to have come out to look for its food. Here Allah Ta'ala was showing Mûsa (AS) how He sustains His creation. The above incident is recorded in the commentary of the verse "Wa ma min dabatin," in Ruhul Ma'ani by Allamah Aloosi.

Razzaq

A thought had once come to the mind of Hazrat Mûsa (AS) that how does Allah Ta'ala sustain His creation, upon which he was shown this insect inside the rock. This should not be construed as a doubt in the heart of Mûsa (AS), for the Iman of the Ambiya (AS) is perfect. When the insect emerged from the rock, it was reciting a wazifa which meant, "purity belongs to Allah who is watching me and who knows my place of living. He remembers me and does not forget to sustain me."

Once Hazrat Mûsa (AS)'s lamb ran away from the flock. Mûsa (AS) ran behind it for miles in order to catch it, and in the process hurt his feet over thorns till they were bleeding. The same thing also happened to the lamb, until it finally stood at one place, breathing heavily, unable to run any more. Hazrat Mûsa (AS) caught the tired little animal and instead of being angry at it, tears flowed out of his eyes as he consoled the animal saying: "O sheep, if you did not feel sorry for Mûsa, at least you should have pitied yourself. Why did you put yourself into so much trouble?" Before removing the thorns from his own feet, Hazrat Mûsa (AS) first removed the thorns from the sheep, then rubbed and pressed its legs, lifted it up onto his shoulders and carried it back to its flock.

Imagine what we would have done to the animal if it had caused us so much trouble and pain. Perhaps we would have beaten the poor animal or even slaughtered it. But what did Mûsa (AS) do? He showed no sign of anger, instead he showed great mercy for the weak creation of Allah Ta'ala. Imam Fakhroodin Razi (RA) writes that the malaika said to Allah, "O Allah! this person is worthy of becoming a Prophet because of his qualities of tolerance and patience . O Allah! do make him a Prophet." (This incident took place before Mûsa (AS) was given prophethood). Allah Ta'ala replied: "I have already chosen him to be my Prophet." Those from whom Allah has destined high stages, He imbues them with noble qualities and strength of tolerance. It is not right that in a slight fit of anger one becomes mad.

Rasulullah Sallallahu alaihi wasallam said: "A strong man is not one who pushes down another, but a strong man is one who controls his anger." A villager who had newly accepted Islam and did not know the etiquettes of the musjid, once entered the masjid and began to urinate inside it. The Sahaba (RA) ran to stop him, but Rasulullah Sallallahu alaihi wasallam stopped them, saying that they should let him first finish. When he had finished, Rasullullah Sallallahu alaihi wasallam called him and spoke to him most kindly, explaining that masajids are for the performance of namaz, the zikr of Allah, tilawat of the Quran, and as such they should be kept clean. It is bad to dirty or pollute places of worship. Nabi Sallallahu alaihi wasallam told him to bring a bucket of water, throw it over the urine and wash the place.

Moulana Sayyid Sulaiman Nadwi (RA) writes about an English historian who has written: "I have not seen anyone more tolerant, patient and enduring than the Prophet of the Muslims. Although I do not believe in him personally, yet I am

amazed at his perfect intelligence and sound planning, thus saving the whole masjid from becoming impure. Anyone would become mad with anger if he witnesses such disrespect to a sacred place, but the Prophet of Islam acted with such wisdom and sound planning. Actually, it was the best cause of action to take at that time, meaning to let him continue messing at one spot only, for had they chased him, he would have run all over the place thus polluting the entire musjid. Rasulullah's Sallallahu alaihi wasallam method of correction saved much trouble where only a small space in the masjid became impure and was easily washed out. This incident proves that tolerance is truly a noble quality. Such a backward nation attained high stages by the blessed companionship of Nabi Kareem Sallallahu alaihi wasallam.

How well Akbar Ilahabadi writes:

"Your eloquence has changed drops into a sea, the heart has attained sight.
Those who were not on the straight path, later became guides for others.
What a spiritual sight you had, which gave life to the dead."

Tolerance

Hazrat Umar (RA) was a khalifah for ten and half years. Christian rulers quivered with awe and fear at the very mention of his name.

One day he addressed himself thus: "O Umar! you were grazing camels once, but today you rule as the commander of the faithful (Amirul Mu'minin). This is all due to the blessings of the chief of the Ambiya Mohammadur Rasûlullah Sallallahu alaihi wasallam. Once someone asked him about his anger to which he replied: "Before my conversion, my anger was directed against Islam, now it is directed against the kuffar. I now honour even a Muslim of low birth and lineage.

Humility

Hazrat Bilal (RA) was a negro slave, and of very dark complexion, but Hazrat Umar (RA) used to call him: "O my chief Bilal! Just imagine, an individual from the leaders of the Quraish, a respectable and beloved vazeer (minister) of a Nabi is addressing a negro slave as "O my chief!" Rasulullah Sallallahu alaihi wasallam's two vazeers were such that he Sallallahu alaihi wasallam sought advice from them even in the late hours of the night. They were Hazrat Abu Bakr and Hazrat Umar (RA). One day, by mistake, Hazrat Umar (RA) said to Hazrat Bilal (RA): "You are dark complexioned." He immediately realized his mistake and was extremely sorry for uttering such words. He lied down on the ground and asked Hazrat Bilal (RA) to walk on his body so that Umar's mistake can be forgiven on the day of Qiyamah. Hazrat Bilal (RA) refused to walk on his body, saying: "You are beloved to Allah's Nabi Sallallahu alaihi wasallam and are also his father-in-law. Your daughter is the wife of Nabi Sallallahu alaihi wasallam and the mother of the ummah. How can I place my feet on your sacred body? I have forgiven you for the sake of Allah." Once during the days of his khilafat, a thought came to Hazrat Umar's mind, that he was the khalifah of the Muslims. This was not pride, but just a thought, yet having become perturbed at this thought, Hazrat Umar (RA) immediately picked up a water bag and slung it over his shoulders. Having walked out of his house, he knocked at the door of a poor Muslim and served that water to them. Who is doing this? None other than the commander of the Muslims, holding the reigns of leadership, the righteous khalifa, Hazrat Umar Farûq (RA).

Why did he act in this way? It was for the sole purpose of annihilating his ego. This was the way of our pious elders that through self-training, they annihilated themselves. I am relating these incidents concerning anger to show you the signs of the accepted servants of Allah. They were such that if they committed a mistake,

they would immediately ask for forgiveness and would not hesitate in resorting to istighfar and repentance. If istighfar is beneficial to the kuffar even, then why will it not benefit the Muslims. When the kuffar used to make tawaf, they used to say: "O Allah, forgive us", upon which Allah revealed an ayat in the Qur'an, concerning the kuffar - "O Nabi! Until you are in the midst of the kuffar, I will not punish them." Another ayat says: "Allah will not punish them as long as they make istighfar."

Hakimul Ummat Moulana Thanwi (RA) explains the commentary of this ayat in his Bayanul Qur'an: "These glad tidings for the kuffar only pertain to this world. No punishment will come upon them as long as they repent (make istighfar) - but they will have no salvation in the hereafter because of not having Iman. Hazrat Ali (RA) says: "O Muslims, O Companions of Rasullullah Sallallahu alaihi wasallam and the Tabi'in, listen! In this verse Allah Ta'ala has sent two means of safety from His punishment. The first one has already left us i.e. Rasullullah Sallallahu alaihi wasallam while the second cause of safety is still with us, which is istighfar [taubah]. If you seek forgiveness from Allah and cry unto Him, then you will surely be saved from His punishment. Whoever commits a sin, should immediately perform two rakats of salatul tauba and repent sincerely i.e. make istighfar, for it becomes haram for the fire of Jahannum to burn those parts that have been touched by one's tears of repentance. Allah Ta'ala is most benevolent, surely when He sends one limb into Jannah, then He will send the rest of the body also to the same place. It is unbecoming of His benevolence that he saves only His servant's face from the fire, while He allows the rest of the body to enter it (the fire). Therefore, if we have sinned, we should immediately repent to Allah, and if we have not fulfilled the rights of His servants then we should ask pardon of them. It will be of no use asking Allah's forgiveness when we have usurped the wealth of His servant. This sin will not be forgiven until the wealth is returned to its rightful owner. Similarly if we have hurt or harmed anyone by our tongue or hands, then secure forgiveness from them here, otherwise we will be sorry for our actions on the day of Qiyamah. We should always be alert, and on guard that anger should not overpower us. If the anger in oneself has to be put to use, then use it against the nafs [self], e.g. if one feels an urge to see something forbidden, then at this juncture one should use one's anger at the eyes by keeping them under control. Tell yourself quite firmly that you will certainly not allow them (the eyes) to look at a forbidden thing, even if this should cause your death. Do make this intention solely for the sake of Allah. At the time of Jihad, one

may use one's anger when confronting the enemy. We should seek advice from our pious elders on the beneficial use of anger.

Finally I would like to say that the best way of reforming the nafs [self] is to connect oneself to a pious, god-fearing person. We should keep informing him about our condition and thereafter act according to his advice. Soon we will see the result of our endeavour and will start reforming ourselves in a short period of time.

Du'a

Now let us make dua to Allah Ta'ala that he blesses us with taufiq to act upon all that has been said.

O Allah! Accept all that has been said, through Your mercies. O Allah! Make me and all the listeners Your beloved ones. O Allah! You alone have given me the taufiq to use my tongue for imparting Your message, and You alone have given the listeners taufiq to use their ears for listening to Your message. O Allah! You are most benevolent, if You have accepted our tongue and ears then surely You will accept our whole body, our hearts and also our souls. O Allah! join us with Your friends and the honest people. O Allah! reform our character and bless us with cleanliness of the heart. Save us from all calamities, problems, sorrows and grief.

O Allah! Bless us with peace and give us a life of being in Your pleasure all the time. O Allah! All those who intend going for Haj, make it easy for them and bless them with an accepted Haj. O Allah! bless people with the hidayat and understanding of performing their haj before death overtakes them, so that they may not fall under the category of those dying as Jews or Christians.

O Allah! Please accept these du'as of ours. Amin.